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THE DOCTRINES OF THE CHURCH of ENGLAND ASSERTED.

[Price Six Pence.]

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THE
Doctrines of the Church of ENGLAND
ASSERTED.
OR, A

Modeſt Defence
OF A
SERMON

Preached, March 5, 1748-9, at
St. George's, Southwark,
In a LETTER to the AUTHOR
of a Pamphlet, called

Morality not Chriſtianity; or, Remarks on the Rev. Mr. Wingfield's *Sermon preach'd* March 19, 174$\frac{8}{9}$. at the ſame Place.

Humble inſcribed to all *real*, not *formal* Profeſſors of Chriſtianity, and recommended to the Peruſal of BOTH.

By MARTIN DE LA GARDE,
Rector of *Markfield*, near *Leiceſter*, and
Chaplain to the Right Hon. the Lord BLANTYRE.

For by Grace are ye ſaved, through Faith; and that not of yourſelves, it is the Gift of God.
Not of Works, leſt any Man ſhould boaſt. Eph. ii. 8.
But as then, he that was born after the Fleſh, perſecuted him that was born after the Spirit, even ſo it is now. Gal. iv. 29.

LONDON,
Printed for the AUTHOR, and to be had of Mr. WITHERS, at the *Seven Stars*, facing *St. Dunſtan's* Church, *Fleet ſtreet*. 1749.

A LETTER, &c.

SIR,

AS I am ſomething intereſted in the Letter, you have thought proper to write to the Rev. Mr. *Wingfield*; and you are, I preſume, the Perſon to whom I am obliged for a Copy of it, I find myſelf under a kind of Neceſſity of appearing in Print on the Occaſion: A farther Reaſon I think proper to give you, and which I hope you will eſteem a Reaſon ſufficient: *viz.* the account I have of an anonymous Epiſtle ſent that Gentleman by the Penny-Poſt, ſubſcribed in a Manner I chuſe here to omit the mentioning of; and of which, together with your Letter

to him lately printed; if Report ſay true, I am the *ſuſpected* Author: Now both of theſe ~~alſo~~ I here publicly diſclaim all Knowledge of, and Concern in. Not, Sir, that I am in the leaſt aſhamed of the Points of Doctrine you defend, as you in the Sequel will diſcover; but that, with Submiſſion, and you will eaſily admit, ſome Warmth of Expreſſion may be excuſed you, as a *Layman*, which would make a very miſerable Figure, dropping from the Pen of a *Clergyman*; and particularly of one, who hopes he ſhall never bluſh to own, his deſires to follow, as near as human Nature can, his heavenly Maſter; which can never be in Jeſt or Ridicule, but in the Spirit rather of Love and true Humlity.

Raillery or Reproach, Sir, I have never looked on as the proper Channels of Reproof; theſe, you muſt well know, do but ſerve in general to counteract our Intentions; tending only to imbitter thoſe Spirits, which every Miniſter of the Goſpel ſhould make it his Buſineſs (to endeavour, at leaſt) to harmonize and reconcile.

Give

Give me Leave, therefore, Sir, to call to mind, what indeed I had almoſt forgotten, the Sermon I preached at *St. George's, Southwark*, on *Sunday, March* 5, $174\frac{8}{9}$, and at the ſame time, to take ſome Notice of the Charge your Letter lays on the Reverend Gentleman, to whom it is directed, *viz.* of his having preached againſt that Sermon, on the ſame Text I had taken, the Sunday ſevennight following. I had indeed before heard ſome ſlight Sketches of the Sermon you mention, but took no great Notice of them, not doubting but they came to me much exaggerated, as they were handed by Perſons who wiſhed me well, and could therefore be no great Friends to my Antagoniſt; and it is ~~always~~ a Point with me, and, I think, it would be no Mark of Imprudence if every one did the ſame, to make ſome Allowances always for Reports that come through the Channel of Zeal for the Perſon of one Man, or that of Diſlike for the Perſon of another.

It is now about three Months, then, I find, that I have ſat ſtill, under the

ſeveral unkind Appellations, with which, your Letter affirms, that Gentleman has been pleaſed to load me: I therefore now think it a Duty I owe the Goſpel of *Jeſus Chriſt* (which, I hope, I preach in Sincerity) to let the World know, wherein my Reverend Adverſary has been pleaſed, unfortunately for me, to judge me both a Fool and a Madman. And indeed, if, upon farther Examination, I ſhould *ſtill* be thought ſo, upon theſe Principles, I ſhould not have much Reaſon to be aſhamed of it, as I could bring Perſons, hitherto accounted ſound both in Heart and Underſtanding, to be my Leaders; not only Biſhop *Pearſon*, *Cranmer*, *Ridley*, *Latimer*, and *Hooper*, but all the venerable Compilers of our excellent Liturgy; yea, and, as a worthy Author obſerved before me, King *Edward* and all his Lords and Commons together; not to mention ſeveral of the Fathers, whom, for the Sake of avoiding Prolixity, I ſhall here take very little or no Notice of. And indeed, Sir, good Cauſe is there further for my thus appearing in print; for of what evil Conſequence may

may it not be to the Truths of Chriſtianity, at leaſt within that little Sphere of it, that engages my Services (if I am right in my Principles) ſhould I ſuffer ſuch a Prejudice againſt me to prevail? for really, Sir, if the World ſhould have the ſame Regard for that Gentleman's Judgment in this Affair, as they may poſſibly, and, for aught I know, have in others; what a Stumbling-block may ſuch an Aſſertion be in the Way of that Goſpel, a Diſpenſation whereof is committed unto me, if I ſuffer any or every Perſon, by my Silence, to deter People from hearing me, by a bold and unrefuted Aſſurance, that the Man has really loſt his Senſes?

The Text I choſe, upon Occaſion of preaching at that Church, was *Epheſ.* v. 14. the Words as follow, *Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give the Light.* From which I was endeavouring to prove, that there were Numbers, yea *great* Numbers of People, as yet aſleep in the State of Nature, wherein *Adam* had left them; not yet convinced of original, nor

even actual Sin; and therefore neceſſarily unreconciled to God through *Jeſus Chriſt:* Who, though they ſaw in themſelves, or *might* ſee, upon Reflexion, the whole Image of God defaced; their Affections altogether earthly and corrupt; their Paſſions governing them, the Powers of the Soul abſolutely in Subjection to the Appetites of the Body; all their Faculties alienated from that original Perfection wherein they were created, and wherein we find the Almighty left them when he ſaw and pronounced all things *good* [a]: Yet took no Notice nor gave themſelves any Concern to enquire, how theſe things came about; how Man, the Maſter-piece of God's Workmanſhip, came thus to be, in ſome Degree, inferior to the brute Creation; how that Creature, who was once the *Image and Glory of* God [b], was now, by Nature, the Image and Slave of Satan; how *the Crown came thus to fall from his Head*; and he who once, if we believe the Scriptures, had an intimate

[a] Gen. i. [b] 1 Cor. xi. 7.

Communion

Communion with his Maker, had now loſt all Sight, and all Knowledge of him. This was the grand Argument I went on, to awaken thoſe Sort of Perſons, who knowing (if they read the Scriptures) that GOD created nothing irregular; that he made *Man upright, though they have ſought out many Inventions*[c]; yet never enquired after the Means of recovering this Divine Image in the Soul; of *being renewed* (with the Apoſtle) *in the Spirit of their Mind*; and of *putting on* once more *the new Man, which, after* GOD, *is created in Righteouſneſs and true Holineſs.* Theſe were the Obſervations I made under the firſt Head, *Awake, thou that ſleepeſt.* I then proceeded to make ſome Diſtinction between the *Form* and the *Power* of Religion, under theſe Words of the ſecond Head, *and ariſe from the dead:* I told that Congregation, what I now tell you, Sir, and what I recommend both to them and you to remember, That as long as you or they reſted on the *Form* of Religion only,

[c] Eccl. vii. 29.

neither

neither you nor they had yet any Religion at all; that if the Senſe of the Love of God in *Chriſt Jeſus* had not filled the Soul with a Divine Flame, and weaned it from the Things of this World; if Men only attended Divine Service, merely as ſacrificing to that Idol, *Cuſtom*, or to ſupport a kind of Character, or to wear out an Hour that might otherwiſe lie heavy on their Hands; ſuch Men had no Religion at all; the true Circumciſion being, if we believe *Chriſt* himſelf[a], the *Circumciſion of the Heart*, a Faith working by Love. All this, Sir, I think I ſaid, and all this I now again ſay, and declare to you, to them, and to all the World; and this give me leave to confirm in the few following Words: I ſay, while Men dwell in the Syſtem of Religion I have been deſcribing, the mere *Form*, without any Knowledge of the *Power* of it, *viz.* while the Heart is wholly cold and unaffected, and the Mind ſtill given up to the Follies of the World, though, through Form or Cuſtom, or

[a] Gal. v. 6.

whatever

whatever other Motive you pleaſe (but the Love of God) ſuch Men attend every Sabbath, every Sacrament, and join in every Office of Charity that may preſent, yet are they (not [e] being juſtified before God, and knowing nothing of the Inſpiration of the Holy Ghoſt) I ſay, yet they are without any true and ſolid Religion; unleſs the Shadow may be ſubſtituted for the Subſtance, and our excellent Liturgy, Homilies, Articles, nay, and unleſs the ſacred Scriptures alſo are in themſelves defective and erroneous. But of this more amply hereafter.

O, Sir, whither am I led? where are we? what is become of all Sincerity in Religion? Why ſhould *He* be eſteemed a wiſe Man, who makes it his whole Buſineſs to get the Riches and Conveniences of this periſhing World; and *he* accounted a Madman, who is endeavouring to ſecure thoſe of an unchangeable *Eternity?* Is not this a ſtrange Contradiction, the Favour of Men preferred before the Favour of God, the Fear of Man ſwallowing up all Fear of God; the Body

[e] *Vide* Article of Works before Juſtification.

put

put before the Soul; and Time and Death, before Eternity and Immortality! But to return.—And now, Sir, be ſo good as to give me but a patient hearing; let me (I hope, modeſtly) defend the Doctrines that meet with ſo much Indignation from their Adverſaries: And with the ſame Patience ſhall I be ready to receive any candid (*viz.* unabuſive) Animadverſions any one ſhall be pleaſed to ſend me thereupon.

It would be Time loſt, Sir, to go about proving the Decline of the true Spirit of Chriſtianity: The very Truths I am called on here to defend, are a ſufficient Proof of its Greatneſs. Let us enquire only into ſome few of its bad Effects. It was on the Foundation of the firſt apparent Decline of it, that Men of corrupt Minds have been endeavouring to eſtabliſh a new Syſtem of Religion; and this, Sir, on the utter Ruin of the old. The grand Tenet and favourite Arch-principle *is*, that *Morality* and *Chriſtianity* are one and the ſame Thing; (a Tenet not only falſe, but novel and extravagant) that he that is a mere moral Man here,

here, has Spirituality enough about him to be made for ever happy hereafter; that the Preciſeneſs and Strictneſs, but above all the *Power* of Religion, which ſome Men ſeem to aſſert the Knowledge of, is no better than *Madneſs* or *Affectation*, or perhaps worſe, an hypocritical Pretext to anſwer ſome Ends which ſuch Men may have in View; that to do no Harm, to do ſome little Good, now and then perhaps, no matter from what Principle; to frequent ſome *Form* of Worſhip; to divide our Time thus, between Things apparently ſpiritual, and others evidently carnal, is enough to recommend us to GOD, to quiet our Conſciences here, and to ſecure us eternal Happineſs hereafter. This, Sir, is all the Religion of many that I know; and theſe[f] are the Tenets, Sir, with which you charge the Gentleman to whom you addreſs your Letter.

Now, Sir, give me leave to make uſe of your Words, as in the Frontiſpiece of your Letter; and very ſorry I am there is Occaſion for it,

[f] Page 7 and 9.

and

and aſſert with you, that *Morality*, however ſtrongly connected with, is abſolutely not *Chriſtianity*; that tho' every *Chriſtian*, *will*, and *muſt* neceſſarily, if really a *Chriſtian*, be a *moral* Man; yet, that a Man may be a *moral* Man, and yet no *Chriſtian*. I will tell you, Sir, from whence theſe dangerous Tenets have had their Origin: There are now, and always have been, Numbers, great Numbers of People who call themſelves *Chriſtians* (and willingly would be ſo, till they think the Pearl *too coſtly*) but indeed whom I call Heathens, with the outward Seal or Sign of Chriſtianity about them in Baptiſm, without any the leaſt Knowledge all the reſt of their Days of *that inward and ſpiritual Grace*, which, our Catechiſm teaches us, ſhould accompany it; who *chuſe*, through the little Attention of their Lives to Things ſpiritual, to imagine, that *ſitting ſtill* and *doing nothing* is the Way *to work out* their Salvation (not liſtening to what the Apoſtle ſays, *Be ye fellow-workers with* God) and think, or *wiſh* to think, that Idleneſs in their ſpiritual War-

fare is *giving*[s] *all the Diligence* required to make their Calling and Election ſure: Unheeding again what their own Church ſays, in the firſt Part of the *Homily on Faith* (I wiſh indeed many know what I mean by the *Homilies*) *That a true, lively, and unfeigned Chriſtian Faith is not in the Mouth and outward Profeſſion only*, but *liveth* and *ſtirreth* inwardly *in the Heart*; that it is moved, thro' *continual Aſſiſtance of the Spirit of* God, to ſerve and pleaſe him; conſidering how clearly, and without Deſervings, we *have* received his Pardon freely. Now, I ſay, Sir, ſuch People there are, who live what they call moral honeſt Lives, who really do live the Form of Religion in the Outſide, that is to ſay, they pay their Debts, and ſometimes do Alms, from what Principle is not my Buſineſs to enquire; who perhaps ſometimes *do* viſit the Houſe of God, from what Principle again let their Conduct there diſcover; who judge of Sermons as they correſpond, not with the Holy

[s] 2 Pet. i. 10.

Scriptures, but with the Licence they allow them to be more or leſs negligent of their Salvation; who ſay to *the Seers* [h], *See not, and to the Prophets, Propheſy ſmooth Things*; who perhaps once or twice a Year come to the Holy Communion, and then bleſs themſelves, and think the whole of Religion conſiſts in this poor miſerable Form and Shew; when, look into their private Lives, ſee the Men, at home and abroad, what the World now calls *good Companions*, that is, in other Words, Revellers and free Speakers, if not Drunkards and Swearers; the Women Proud, Boaſters, Calumniators, and, though not poſitively wicked, yet negatively no better, in not being Examples of Good to others; their Families without the leaſt Order or Form of Morning or Evening Prayer through the whole Year; their Children brought up in all the Pride of Life, Dreſs, and Gaiety; the Sabbath undiſtinguiſhed from the common Week-day, except better Cloaths and Viſits make it more ſplendid and agreeable; and the People, I ſay, thinking at the

[h] Iſaiah xxx. 10.

ſame

ſame time, all this they may do, and yet retain the outward Form of Worſhip: And indeed I muſt herein join with them, for nothing but the mere Form of Religion can be reconciled to ſuch a Habit of Living; the *Power* of Religion, which ſtrikes at the Root of all Corruption, and brings every Word and Thought into Captivity to *Chriſt Jeſus*, they know nothing of; nay it is what they call Folly and Enthuſiaſm, being of the Number of thoſe who cry out (indeed with too much Truth) *Thou bringeſt ſtrange Things to our Ears*; or of thoſe of whom the Apoſtle ſpeaks when he ſays, *they have the Form of Godlineſs, but deny the Power thereof.*

How inconſiſtent with ſuch Triflers of the World are the Sentiments of that pious Prelate, the late Biſhop *Stillingfleet* [k]: "How dry and ſapleſs, ſays he, are all the Things or Diſcourſes of the World, compared with that one Sentence, *Jeſus Chriſt came into the World to ſave Sinners!* how jejune and unſatisfactory are all the

[k] Origines ſacræ, lib. III. c. vi. p. 256. Ed. 5.

Diſcoveries they had of God and his Goodneſs, in Compariſon of what we receive by the Goſpel of *Chriſt!* well might *Paul* then ſay, *that he determined to know nothing but Chriſt, and him crucified*, 1 *Cor.* xi. 2. *Chriſt* crucified is the Library which triumphant Souls ſhall be ſtudying in to all Eternity: Other Knowledge is apt to ſwell Men into high Conceits and Opinions of themſelves; this brings them to the trueſt View of themſelves, and thereby to Humility and Sobriety; other Knowledge leaves Mens Hearts as it found them, this alters them and makes them better; ſo tranſcendant an Excellency is there in the Knowledge of *Chriſt* crucified, above the ſublimeſt Speculations in the World." ——

Now then, Sir, to the Point chiefly in Queſtion; let us go forward to inveſtigate and defend thoſe Truths I delivered in my Sermon, on *Sunday*, *March* 5, 174$\frac{8}{9}$, at *St. George*'s; and which, as you ſay, have ſuffered much by the Miſrepr[illegible]ntations of my Reverend Antagoni[illegible]

I have

I have already told you, Sir, the Text on which I preached; now as it was neceſſary, before I pointed out to the Congregation the Remedy of their ſpiritual Diſeaſe, to deſcribe to them firſt the Need of it, I made it at firſt, as I remember, my Buſineſs to lay before them the Corruptions of human Nature in the Fall; as in the firſt Part of this Letter: The Diſſimilitude that has ſince exiſted between the two Natures of God and Man; and in Conſequence thereof the Contrariety and Averſation of the one from the other, till the Soul of Man be reſcued into her original Purity, and become once more like that God that made her, *created anew in Chriſt Jeſus unto all manner of good Works.* This is the Account I have, and therefore gave of Original Sin; and, if I miſtake not, which I proved by the Ninth Article of our Church, and which, for thy Edification, Reader, I now give thee a Sketch of, and adviſe thee to recur to, with all the reſt, for thy further Emolument; for notorious is it, that the Cauſe of the Increaſe of Popery in theſe Kingdoms, is the Igno-

rance the People labour under, of the very Principles they mean to profeſs: no wonder if they are ſo eaſily ſeduced into Superſtition by the Sophiſtry of *Romiſh* Emiſſaries, when they know nothing of their own Religion, and are therefore without Armour to defend themſelves from the Attacks of their Adverſary; and indeed, when they are, in the trueſt Senſe, what the Apoſtle deſcribes them to be, *like Children eaſily toſſed about by every Wind of Doctrine, by the Slight of Men, and cunning Craftineſs whereby they lie in wait to deceive.* Epheſ. iv. 14.

" Original Sin, ſays the Article, is the Corruption of every Man's Nature, whereby he is far gone from original Righteouſneſs, and is of his own Nature inclined to Evil; which Corruption deſerves GOD's Wrath," *&c.*

This is one of the Articles, which, you are ſenſible, Sir, the Reverend Mr. *Wingfield* has, as well as myſelf, given his Aſſent unto, more than once; and I am more charitable than to think Intereſt, or any ſecular View whatſoever, would induce him to ſubſcribe to what he abſolutely gave

gave no Credence to; and therefore am at a greater Loſs to find out the Cauſe of his Oppoſition to it now.

But to enhance the Truth of this Doctrine, give me leave to confirm it from the ſacred Oracles of God. St. *Paul* tells us, *Rom.* iii. 9. *Both Jews and Gentiles are all under Sin — that the Promiſe by Faith of Jeſus Chriſt might be given to them that believe*, Gal. iii. 22. St. *Peter* alſo, 1 Epiſt. i. ſays thus, *Bleſſed be* God *and Father of our Lord Jeſus Chriſt*, who *has begotten us again.* So corrupt were we then, that no leſs than a new Creation would recover us. And St. *Paul*, farther witneſſing the Neceſſity of an *imputed* Righteouſneſs, cries out, *Rom.* iii. 23. *For all have ſinned, and come ſhort of the Glory of God; being juſtified freely by his Grace through the Redemption that is in Jeſus Chriſt.*

Theſe and many other Paſſages might be produced from the ſame Authority, in Confirmation of Original Sin, the old *Adam*, *viz.* the Corruption born with every Creature, not to mention the Senſe every one of

us

us carries about him, of his own natural Propenſity to Evil, and Indiſpoſition to Good; for a Proof of which I appeal to every Man's particular Conſcience. Now, Sir, all this, you, and I, and every Chriſtian promiſed in Baptiſm to be continually contending with (O may we be found faithful to our Promiſes!) to crucify the old Man with his Deeds, to aboliſh the *whole* Body of Sin; to follow the Example of our Saviour *Chriſt*, and be made like unto him. And do we think nothing of all this? What is it, I pray, to be made like unto *Chriſt*, if we endeavour not, with the Apoſtle, to have the *ſame Mind in us*, that *was in him*; to make it our *Meat* and *Drink* to do the Will of him that has choſen us; to have our Converſation in Heaven, from whence, if we are Believers, we look for his ſecond Appearance in Glory? O, Sir, is this Morality? how far canſt thou go towards this, thou ſimple Moraliſt? how far can the natural Man *(not diſcerning the Things of the Spirit of* God, and without the Aſſiſtance of the Holy Ghoſt) how far, I ſay, can he

advance toward this, with all the Morality of all the World about him?

Now, Sir, to all this was the greater Part of that Congregation, I then preached to, a Stranger; elſe, why did they call it Folly? Is it then to be wondered at, if ſuch a Text was thought neceſſary for them, *Awake, thou that ſleepeſt?* Are not *all thoſe* Sleepers, who know not theſe great Things that concern their eternal Peace? Ay, but ſays the Reverend Gentleman, on the other Side[1], is it not to be guilty of the higheſt Breach of Charity, is it not ſhameleſly abuſing Men to their Faces, to tell a Set of People, over whom a Man has no legal Authority, that they are aſleep? and in a magiſterial Tone, to apply a Text at Random to thoſe I know nothing of, is not this making mad Work? To this I anſwer flatly, No — For as to the firſt Query, about legal Authority, my Anſwer is this, Wherever and whenever I am called to preach, I ſhall always look on myſelf, during that Time, as veſted with a

[1] Page 5.

legal

legal Authority from the Right Reverend the Biſhop, under God, who in Ordination gave me Power to preach, in the Name of the Father, and of the Son, and of the Holy Ghoſt; I ſay, during ſuch Seaſon I ſhall always think myſelf properly authorized, without Fear or Reſerve to ſpeak the Truth as it is in *Chriſt Jeſus.* And as to the Charge of Breach of Charity in calling thoſe Sleepers with whom I was wholly unacquainted; I anſwer, That I leave the Reader, in the Words of my Antagoniſt, to judge of the State of them *by their Fruits: ye ſhall know them by their Fruits,* ſays he: and whether, farther, ſuch a Set of People may not more juſtly be charged with Breach of Charity to me, whom they then thought a Candidate for their Lectureſhip (though indeed on account of the Abuſe flagrant in the Election I had determined to decline.) What then ſhall I ſay of a Congregation, ſitting under a Sermon, delivered, I think, ſeriouſly, and from the Heart, and, if I may judge for myſelf, not in a magiſterial Tone, or with any Air more authoritative, than needful to enforce

enforce the great Truths of the Goſpel of the Lord of Life: I ſay, what ſhall be ſaid of ſuch a Congregation, or the greater Part of them (for ſome indeed in Juſtice may be excepted, even of the Pariſhioners) if they were found during the whole Diſcourſe, after the Example of thoſe who ſhould have taught them better, to be ſneering, whiſpering, and contemptuouſly endeavouring to put the Preacher out of Countenance; and (except ſome few more ſerious Madmen, as they call them, diſtinguiſhed from them by an earneſt Attention and a deſpicable Name) jeſting upon thoſe great Truths they really did not underſtand; I ſay, what ſhall be ſaid of them, if ſuch they were, but, that they neither knew their Duty to God nor Man, not even the common Rules of ſocial Life, by which the better ſort among us are diſtinguiſhed from the Vulgar, that is, Decency and Good Manners? O, Sir, what ſort of Trees muſt theſe be, that bring forth ſuch Fruits as theſe!

Theſe Inſults, Sir, with others that immediately followed my Sermon, and which, in Charity, I paſs wholly by,

you,

you, I find, are not a Stranger to: I heartily forget them all, as far as human Nature can command her Faculties, *viz.* not to remember them with any Degree of Bitterneſs or Reſentment.

I now, Sir, return again to the doctrinal Points of the Diſcourſe, to wreſt them from the Imputation of Jargon, Nonſenſe, and Enthuſiaſm, under which, you ſay, they have hitherto laboured.

That Point which I find my Adverſaries thought moſt to merit this Treatment, and on account of which, with great Reluctance, I ſay unto them, *Ye err, not knowing the Scriptures, and your own glorious Privileges as Chriſtians*, was this:

That I endeavoured to maintain the Preſence, and the Neceſſity of the Preſence of the Holy Ghoſt, now at this Day, in the Hearts of every Believer, and that from theſe Words,— *Lo, I am with you always, even unto the End of the World.* A Promiſe, Sir, you ſay, Mr. *Wingfield* took no little Pains to deny[m], charging all thoſe

[m] Page 6.

that

that held it with Enthuſiaſm; and aſſerting, that the original Word only extended to the Cloſe of that particular Age of the Church wherein our bleſſed Saviour *Chriſt* promiſed to be, by the Spirit, with his Apoſtles, to enable them to work Miracles, for the Eſtabliſhment of that Goſpel they were to preach. **O, bring forth the Blind that have Eyes, and the Deaf that have Ears.*

I hope, Sir, you have taken Care not to charge any thing upon that Gentleman, but what you have ſeriouſly digeſted, and found in your Memory to be Fact over and over again; becauſe, as I am only upon the Defenſive, not *I*, but *you*, are accountable for any thing that has been, or ſhall hereafter be ſaid on this Subject: I therefore look through you at the attempted Refutation; and take upon me, by the Aſſiſtance of God, to defend my former Aſſertions as follows.

Firſt, You ſay, that Gentleman endeavours to confine, for what Cauſe I know not, the Senſe of the *Greek* Word Α'ΙΩ'Ν to the then current Age. I muſt own, I cannot help thinking this

* Iſaiah xlviii. 8.

is perverting the Word in its Senſe and Meaning: It remains with him to prove (and that he will find too great a Difficulty, I believe, to attempt) that that Word means no more than *Sæculum*, or *Age*. In my *Lexicon* it is tranſlated as well *Æternitas* as *Ævum*; and in the ſame Place I meet with ἐξ αἰῶνος, *ab æterno*; and all over the New Teſtament, εἰς αἰῶνα, *in æternum* — *for ever and ever*. Again, the Adjective αἰώνιος is conſtrued *ſempiternus*, *everlaſting*; and the Verb αἰωνίζω, *æternum reddere*, *viz. to immortalize*, beſides the general Acceptation of it in this Senſe hitherto current and unqueſtioned. Now theſe few Obſervations I beg leave to ſubmit to be conſidered candidly; and whether this ample and general Senſe of the Word is not more naturally applicable to it, than that more narrow and limited one, to which, you obſerve, that Gentleman has choſen to confine it.

But however, not to ſtop or dwell upon Words, which are often uſed to ſhew a little Learning, at the Expence of much Truth; let us look into the Goſpel,

Goſpel, and let that be our Standard. If this Hypotheſis of that Gentleman's be admitted, then the Scriptures are falſe; and if the Scriptures be true, why then (dreadful Conſideration!) we ceaſe to be Chriſtians, if now without the Spirit; what ſays St. *Paul*, *If any Man have not the Spirit of Chriſt, he is none of his.* O, Sir, where are we now? or will you ſay the Apoſtle meant, if any Man of *that Age* only? — Clear up this Point, I pray Ye, that thus fight againſt the Spirit. — And again, *As many as are led by the Spirit of* GOD, *they are the Sons of* God. — Mark the Word *many*, without Limitation to Time or Perſons: What are *ye* then, that not only *have not* the Spirit of GOD, but even deny his Influences over us? What does the Apoſtle mean, moreover, in the Beginning of his eighth Chapter to the *Romans? There is now no Condemnation to thoſe that are in Chriſt Jeſus* (and who are thoſe, ſee it explained immediately) *who walk not after the Fleſh, but after the Spirit.* Now, Sir, how can a Man walk after the Spirit, if there be no Spirit for him to take his Direction from?

Pray reflect a little.—Let us go on a little farther; *But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of* God *dwelleth in you.* Mark those Words, I pray, *dwelleth in you.* And again, *If ye are Sons,* God *sendeth down the Spirit of his Son into your Hearts* — * *the Spirit itself bearing witness with my Spirit, that I am the Child of God.* — Mark the Witness, Reader. And lastly, *Grieve not the Holy Spirit, by which ye are sealed unto the Day of Redemption.* What, are all these Things without a Meaning? are they mere Letter? But it were endless to enumerate the many Passages of Scripture, that confirm to every serious Soul the Promise of the Holy Spirit's Continuance with them. Observe me, Sir, I am not here speaking of the extraordinary Operations of the Spirit, such as Raising the Dead, Healing the Sick, Calming the Sea, or Casting out evil Spirits: these Things are not quite so necessary in this our Day of Christianity (tho' they possibly may shortly become so, in Proportion as Infidelity increases); but I mean

* Rom. viii. 16.

those

thoſe ordinary Operations and Comforts of the Spirit, which every Believer, all the Children of God, may experience *now*, and will undoubtedly even unto the End of all Ages. A Proof of this, Sir, let me hand down to you, from the Words of Biſhop *Pearſon*, that if our Adverſary has determined to cruſh the Doctrine altogether, it may at leaſt fall with the Credit of having had once ſo powerful an Advocate.

" Sanctification being oppoſed to our Corruption, whatſoever of Holineſs and Perfection is wanting in our Nature muſt be ſupplied by the Spirit of GOD (pray, Reader, mark this). Wherefore ſeeing by Nature we are totally void of all ſaving Truth, and under an Impoſſibility of knowing the Will of God, this Spirit *ſearcheth all Things, yea even the deep Things of* GOD, and revealeth them unto the Sons of Men; ſo that thereby the Darkneſs of their Underſtanding is expelled, and they are enlightened with the Knowledge of GOD." Theſe are his Words, confirmed alſo by an Apoſtle. *For he*, ſays the Apoſtle, *which eſtabliſhes us in* Chriſt, *and*

hath anointed us, is God, *who hath alſo ſealed us, and given the Earneſt of his Spirit in our Hearts, ſo that we are ſealed with that Holy Spirit of Promiſe, which is the Earneſt of our Inheritance.* Who then, I beſeech you, but he that is wilfully blind, that has determined to withſtand the ſtrongeſt Truths, however ſtrongly handed down, can any longer oppoſe Tenets ſo powerfully ſupported by the whole Series of the Scriptures, and indeed ſo ſtrongly connected with the Intereſt and Happineſs of Mankind, without incurring, and juſtly too, the Reproof made by the great Protomartyr to his unrelenting Murderers, *Acts* vii. 51. *Ye ſtiff-necked and uncircumciſed in Hearts and Ears, ye do always reſiſt the Holy Ghoſt.*

But let us mark what follows theſe laſt Words of this dying Saint; *As your Fathers did, ſo do ye.* O, would to God, in a right Senſe, we could ſay the ſame! But, in ſhort, we are growing ſo wiſe, to ſuch a Height of Knowledge, as to deny all our Fathers have been doing and handing down unto us; for, to ſupport the

Doctrines of our own Church, to preach up her Articles and Homilies, and eſpecially to make a Shew of practiſing what they teach, has been thought ſufficient Cauſe to cry out Schiſm againſt many. But let us have Recourſe to the farther Evidence of thoſe very Homilies, from which, he that runs and reads, may deduce a clear and rational Senſe of GOD's immediate revealing himſelf to Man, by the Inſpiration of his bleſſed Spirit; and not only this, but of a Believer's feeling alſo, and being made ſenſible of the Operation of the Spirit of GOD upon his Heart.

Look then into the *Homily on Faith*; "By the coming of our Saviour *Chriſt*, we have received more abundantly the Spirit of GOD in our Hearts."—*To what End, if we know it not?*

Homily on the Reſurrection. "He died to deſtroy the Rule of the Devil in us; and he roſe again to ſend down his Holy Spirit *to rule in our Hearts.*" Again, in another Place, "We have the Holy Spirit in our Hearts, as a Seal and Pledge of our Inhe-

Inheritance." — *Have we the Earneſt, and not know it?* —— *Quem ad finem.*

Homily on Whitſunday. " If any Man be a dumb Chriſtian, not profeſſing his Faith openly, he giveth Occaſion to doubt, leſt he have not the Grace of the Holy Ghoſt within him." *Where then is your Grace, ye that deny the Influences of a Holy Spirit altogether? and what becomes of your Church, if ye admit it not?*

And to carry this Point farther, and prove to all thoſe that have Ears and will hear, that they may feel, and be ſenſible of theſe Operations upon the Soul, I point out to ye the *Homily for Rogation Week*, ſpeaking to us as follows, and confirming this Paſſage, [n] *Hereby we know we dwell with him and he with us, becauſe he has given us of his Spirit.*

" If we *feel* our Conſciences at Peace with GOD, through the Remiſſion of Sins, all is of GOD." *Reader, mark the Words of your own Church.*

Homily on certain Places of Scripture. " Godly Men *feel* inwardly

[n] 1 John iv. 13.

GOD's

God's Holy Spirit inflaming their Hearts with Love." And again,

Homily on the Reſurrection. "Thou haſt received the Body of *Chriſt*, to have *within thee* the Father, Son, and Holy Ghoſt, to comfort thee with their Preſence." Query, *Can I have this adorable Preſence in my Soul*, and *comforting me with its in-dwelling*, and yet be inſenſible of it? Abſurd and extravagant!

In Confirmation of this, let us hear alſo what *Grotius* ſays on this Subject: *Deus tale donum non dat niſi iis quos pro filiis habere vult.* "God giveth not this Gift (of the Holy Ghoſt) but to thoſe whom he receives as his Children." Nay, he farther ſays, writing upon the Firſt of the *Theſſalonians*, "That the Holy [o] Spirit will make his abode in the Minds of true Chriſtians, even to the Time of their Reſurrection."

Does not St. *John* alſo hand down to us the ſame Doctrine with the Text abovementioned? *Hereby we know we dwell in him, and he in us, becauſe he*

[o] *Ad reſurrectionem uſque animis adhærens.*

has

has given us of his Spirit? What means the Apoſtle *Paul*, when he ſays, *We know, that if our earthly Houſe of this Tabernacle be diſſolved, we have a Building given us of* GOD: *For*, ſays he, *the Spirit of Adoption beareth Witneſs with our Spirits, that we are the Children of* GOD? What meaneth St. *John* alſo, in theſe Expreſſions, *Herein we are ſure we know him, if we keep his Commandments? Give all Diligence to make your Calling and Election ſure*, ſays St. *Peter*. Why ſhould he ſay this, if none can be made ſure of it? But not to croud you, Sir, with Texts of Scripture, all confirming the ſame Doctrine, let us hear only our bleſſed Saviour's own Words, in the ſeventh Chapter of St. *John*'s Goſpel, and 38th Verſe: *He that believeth on me, as the Scripture has ſaid, out of his Belly ſhall flow Rivers of living Water. This ſpake he of the Spirit, which they that believe on him ſhould receive; for the Holy Ghoſt was not yet given.* Was this Spirit then promiſed to be given only to thoſe that ſhould believe in *Chriſt* in *that* Age? GOD forbid!

Sir,

Sir: why ſhall we nor rather join with the Apoſtles, that *if we are Sons*, GOD *has ſent and will ſend down the Spirit of his Son into our Hearts now; and that of his great Love, wherewith he hath loved us, even when we were dead in Sin, he hath quickened us together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly Places in Chriſt Jeſus.* Eph. ii. 6. His Meaning certainly being, not that we are there yet in Poſſeſſion, but are as ſure of it as if we were there already. If theſe Scripture Authorities will bear any other Explication, I ſhould be glad to hear them.

But laſtly, to what a miſerable Condition are we reduced, and what Cruelty are we charging upon GOD, if the Spirit is not now to be received: Hear the Lord himſelf, to *Nicodemus*, *Except a Man be born again of the Holy Ghoſt, he cannot enter into the Kingdom of* GOD. If the Spirit be withdrawn, how can we be born of it? And if we cannot be born of it, becauſe it is withdrawn, upon whom can we charge the Want of this new Birth?

Birth? Is not this abſolutely making GOD himſelf the Author of our Condemnation, in not diſpenſing that very Bleſſing unto us, without which he has ſaid, no Man can ſee his Kingdom. O beware of the Conſequence!

Theſe Proofs, Sir, and many others (which would ſwell this Piece far beyond my Intention) concerning the *Power* of the Spirit promiſed from the Time of our bleſſed Saviour's leaving the Earth, and to be continued, not to the End of *that* Age only, but to the End of *all* Ages, is the Doctrine of our excellent Church, not only in her Homilies, but in her Articles and Liturgy; as I now proceed to make appear to every impartial and ſerious Reader.

In the firſt Place, ſee the *Article of Works*: "*Works done before the Grace of Chriſt and the Inſpiration of his Spirit, are not pleaſing to* GOD; *foraſmuch as they ſpring not of Faith in Jeſus Chriſt.*" Now, Sir, if it be true, that all that Congregation were awake, to whom I preached; and that upon the Strength of their own Works,

Works, they could find the Way to Heaven, without any Neceſſity of the Inſpiration of the Spirit of God (which I, as it ſeems, was ſo mad as to hand down to them the Promiſe of) pray, Sir, what becomes of this Article? But if, on the contrary (which I verily, with our Church, believe) all Works done before Juſtification and the Inſpiration of the Spirit (as the Doer is not yet reconciled to God) have the Nature of Sin, and the Wages of Sin are Death; pray what muſt become of the People, who *not only* know nothing of the Holy Spirit, but are even taught not to expect or look for any of his bleſſed Influences; who are told, with the Children of *Iſrael*[p], *they are holy, every one of them already? Good Lord, open the blind Eyes!* Either the Article, Sir, is wrong, or thoſe that deny the *Spirit* muſt be miſtaken; both cannot ſtand; to keep the one, we muſt give up the other: And this I leave Mankind to judge of; ſo that I can only further ſay to that Gentleman, *Utrum horum mavis accipe.*

[p] Numb. xvi. 3.

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Let us hear a learned and indiſputably pious Prelate of our own Church, the late Biſhop *Beveridge*, in his *Private Thoughts on Religion*; let us hear him, I ſay, lamenting his own Inſufficiency, as to good Works: "I do not remember, ſays he, neither do I believe, that I ever prayed in all my Life-time with that Reverence, or heard with that Attention, or received the Sacrament with that Faith, or did any other Work whatſoever, with that pure Heart, and ſingle Eye, as I ought to have done; inſomuch, that I look upon all my Righteouſneſs but as filthy Rags; and it is in the Righteouſneſs only of the Son of GOD, that I dare appear before the Majeſty of Heaven." *Conſider* this, ye that truſt in yourſelves, that ye are already righteous, and need not the awakening Sound of the Trumpet of GOD. *Awake, thou that ſleepeſt.*

CONSIDER this, ye that ſerve not GOD at all; ye that truſt in Morality, without knowing what it is, ye that never ſee the Houſe of GOD, ye that never partake at his Holy Table,

Table, all which you may do, and yet know nothing of the Baptiſm of the Holy Ghoſt; without which, if *Chriſt* may be believed, no Man can ſee the Kingdom of GOD; what muſt be *your* Condition at the great Day, without any, even the *Form* of Religion, if this ſo remarkably pious a Chriſtian gave up all the Merits of his own unwearied Endeavours, and threw himſelf only upon the Merits of his Redeemer? Awake, I ſay, thou that ſleepeſt thus in Ignorance of thy ſpiritual Concerns; ariſe from the Death of thy now ſlumbering Soul, and *Chriſt* ſhall give thee Light!

Furthermore, is it not defeating the End of the Coming of *Chriſt Jeſus* into the World, is it not giving the Lye to him who is Truth itſelf, to teach Men, that they are of themſelves ſufficient for the great Work of Salvation? when our bleſſed Saviour himſelf ſays, *Without me ye can do nothing.* And is not ſuch a Doctrine altogether of a Piece with thoſe anti-ſcriptural Tenets, that make *Chriſtianity* and *Morality* one and the ſame thing? For what End then did our bleſſed Saviour come and

dwell among us; was it to introduce Morality, was there no Morality in the World before, and when *Chriſt* came? Surely yes; why not *then*, Sir, as well as *now?* And can we not at this Day ſhew you *Jews*, *Turks*, and *Infidels* more moral, and better Men, than many that bear the Name of *Chriſtians?* — Ah! *tell it not in Gath* — To what End, then, was Chriſtianity promulgated? — Of what, Sir, is that Gentleman, to whom you wrote, and all the Reverend the Clergy, the Prieſts and Preachers? of Morality? GOD forbid! Let us hear St. *Paul*; *We preach not ourſelves, but Chriſt Jeſus the Lord.* —— Why had he not ſaid, We preach not ourſelves, but Morality? — Why *Chriſt?* — What need was there of preaching *Chriſt*, if Morality was ſufficient to recommend us to GOD, and ſave our Souls? — Again, if Works will ſave us, where is *Faith*; of what Uſe is it? — *Wherefore*, ſays the Apoſtle, *by Grace ye are ſaved, through* Faith, *not of* Works? How are theſe Things conſiſtent? Nay, does not the Apoſtle tell us, we can do no good Works

of

of ourſelves; 2 *Cor.* iii. 5. *Not that we are ſufficient of ourſelves to think any thing that is good:* Much leſs then to do it; for, ſays he, *Ye are the Workmanſhip of* GOD, *created in Chriſt Jeſus unto good Works.* Epheſ. ii. 8. So that we find we can do no good Work, till created anew in *Chriſt Jeſus unto* good Works. Surely, Sir, there muſt be ſome Miſtake in all this. And as for our own Inſufficiency to work, even if Morality *could* ſave us, we have the farther Authority of another Article [q], that runs thus: "We have no Power to do good Works pleaſing and acceptable to GOD, without the Grace of GOD by *Chriſt* preventing us *(pray, Reader, mark this)* that we may have a good Will; and working with us when we have that good Will." *Let theſe Things ſink deep into your Ears.*

Before I cloſe this Argument, give me leave, with as much Modeſty as may be, to aſk another, and I think not impertinent Queſtion, Whether it is not needful for every Preacher of the Goſpel, lawfully ordained, to

[q] Article X.

maintain and defend the Preſence and Influence of the Bleſſed Spirit, even to ſupport his own Character as an honeſt Man? Did not the Rev. Mr. *Wingfield*, as well as every other Miniſter of the Goſpel, declare at his Ordination, that he truſted (which is much the ſame as believed, if not *more)* that he was moved by the Holy Ghoſt, to take upon him the ſacred Function? Has he *forgot* this; or did he only ſay it, as a Form of Words, through the Channel of which he was to paſs to ſome Advancement? God forbid! and I hope better things of him. But here, alas! is the Stumbling-block, what Sort of an Opinion muſt thoſe People, to whom ſuch a Perſon preaches, have of him, (or Religion) who made ſo ſolemn a Declaration once at the Altar of the LORD, and now declares in the Pulpit, there is no ſuch thing in the World as that very Influence by which he once profeſſed he himſelf was moved? *Lord, it is time that thou put to thine Hand!* May not this, which GOD avert! be a Cauſe of ſtumbling in the Way of many, and leſſen even the little Religion that ſtill lives among us;

us; when it may be ſaid of ſuch a one, as it is of the Prieſts in *Malachi* ii. *Ye have departed out of the Way, ye have corrupted the Covenant?* And may not alſo this Curſe be expected to follow it, *Therefore have I alſo made you contemptible and baſe before all the People, according as ye have not kept my Ways, but have been partial in the Law?*

Let me now briefly conclude this Head, by a ſhort Recourſe had, as promiſed, to our moſt excellent Liturgy.

Let us examine only our daily Service, Sir; read but the Abſolution, *Grant us thy Holy Spirit, that theſe things may pleaſe thee, which we do at this preſent.* — And at the End of the firſt Service, *The Fellowſhip* (or Communion) *of the Holy Ghoſt be with us all evermore.* Do not the Adverſaries here deny the very Spirit which they pretend to pray for? how will they get over it?

Look but at the Collect before the Commandments, in the Communion Service — *Cleanſe thou the Thoughts of our Hearts, by the Inſpiration of thy Holy Spirit.* How is this, Sir, if there be no Inſpiration? See

See the Collect for *Chriſtmas-day*, and *Nineteenth Sunday after Trinity. Grant, we may be daily renewed in thy Holy Spirit. Grant, that thy Holy Spirit may in all Things direct and rule our Hearts.*

Collect for *St. Stephen's Day. Grant, that, being filled with the Holy Ghoſt, we may love and bleſs our Perſecutors.* — Mark the Word *filled.*

Look into the *Baptiſmal Office: Give thy Holy Spirit unto this Infant, that he may be born again.*

See alſo the *Office for Confirmation: Strengthen them with the Holy Ghoſt, the Comforter, and increaſe in them the Gifts of thy Grace.*

But how tedious were it to make mention of all the ſeveral Paſſages of our Liturgy, that confirm theſe wholeſome Truths; I am already gone beyond my firſt Intention; let thoſe, therefore, that ſeek for farther Evidence, have Recourſe to the Collects below ſet down [r], for their farther Edification.

[r] Quinquageſima Sunday, Fifth Sunday after Eaſter, Sunday after Aſcenſion, Whitſunday, Firſt and Ninth Sunday after Trinity.

And

And now, Sir, I will not ſay with you, What *Ignorance*, but rather, with more Charity, What *Inconſiderateneſs* of the Things of GOD, is it, indeed, to tell Men they muſt fulfil the Will of GOD, live ſoberly and righteouſly, and godly; be exact and punctual in the Diſcharge of every Duty; not continue in one known Sin: And at the ſame Time give them no Direction where they muſt find Strength and Power to do all this? Is it not indeed, Sir, as you ſaid, to be gathering Grapes from Thorns, and Figs from Thiſtles; not conſidering our bleſſed Saviour's Words, *Without me, ye can do nothing*; — and what the Apoſtle ſays of thoſe that have not yet received the Holy Ghoſt, — *They that are in the Fleſh cannot pleaſe* GOD — *The natural Man diſcerneth not the Things of the Spirit of* GOD, *for they are ſpiritually diſcerned.* Unheeding alſo the Suffrage of the Church, in her Tenth Article:

"The Condition of Man, after the Fall of *Adam*, is ſuch, that he cannot turn and prepare himſelf by his own natural Strength and good Works, to Faith and calling upon GOD."

To

To which alſo the following Words were added, in the Days of *Edward* VI, " The Grace of *Chriſt*, or the Holy Ghoſt by him given, doth take away the ſtony Heart, and giveth an Heart of Fleſh." And this confirmed by the LORD, in the xxxvi^th Chapter of *Ezekiel*, and the 26^th Verſe: *A new Heart will I alſo give you, and a new Spirit will I put within ye; and I will take away the ſtony Heart out of your Fleſh, and I will give you an Heart of Fleſh.* To cloſe all which, let us hear Biſhop *Reynolds* on this Head: " Look into your Heart, ſays he, and you ſhall find a very Hell of Uncleanneſs; no Sins, no Judgments, no Mercies, no Fears, no Promiſes, no Inſtructions, able to ſtartle, to awaken, to melt, or ſhape it to a better Image; without the *immediate* Omnipotency of that GOD, which melts the Mountains, and turns Stones into the Sons of *Abraham.*" For, *Not by Works of Righteouſneſs which we have done, but according to his Mercy he has ſaved us, by the waſhing of Regeneration, and the renewing of the Holy Ghoſt.* Tit. iii. 5.

I have

I have not, Sir, much more to trouble you with, on this Head, till perhaps a farther Cauſe may make it again expedient for me to write in my Defence; I ſhall therefore only draw ſome ſhort Inferences from what I have ſaid, and ſo take my leave of you.

The firſt Thing I would inculcate from the Premiſes, is, that a Man may be a *moral* Man, in the Senſe the Word *moral* is now received, in his natural State, before *Regeneration*; but he cannot be a Chriſtian till *he is born again of the Spirit of* GOD. And for this I give you our bleſſed Saviour's own Words, *John* iii. 5. *Except a Man be born of Water and of the Holy Ghoſt, he cannot enter into the Kingdom of* GOD.

This even He, who is Truth itſelf, ſpoke to *Nicodemus*, a Phariſee, of the ſtricteſt Sect of the *Jews*, and, whom we may therefore reaſonably conclude, before, an honeſt and a *moral* Man; yet was he plainly told, that all his *Morality* would avail him little, except he was born again of the *Spirit of* GOD. The Neceſſity of this Regeneration our bleſſed Maſter ar-

gues for, from the Uncleanneſs of our Birth in *Adam*: *That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit.* Drawing here a moſt inſtructive Parallel between the two Births, that as we have had our natural Life from our natural Parents, ſo muſt we alſo have our ſpiritual Life from the Spirit of GOD.

The ſecond ſhort Obſervation I have to make, is this, That our Regeneration is not of ourſelves, but of GOD. The Dead in Sin can no more raiſe themſelves from this ſpiritual Death, than a dead Body raiſe itſelf from the Sepulchre: All is of GOD. This is what St. *John* confirms to us in the 13th Verſe of his firſt Chapter, where, ſpeaking of the Regenerate, he ſays, *Who were born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of* GOD. St. *Paul* alſo tells us, 2 *Cor.* iii. 5. *That all our Sufficiency, even to think any good Thing, is of* GOD. Therefore, ſays the Prayer of *Ephraim*, *Turn thou me, and I ſhall be turned.* Therefore ſay the *Canticles*, i. 4. *Draw us, and we will run after thee.* Therefore,

fore in the viii^th Chapter of the Goſpel of St. *John*, it is clearly ſaid, *If the Son ſhall make ye free, ye ſhall be free indeed.* They that think they can do any thing towards their Regeneration *of themſelves*, are indeed of thoſe of whom St. *Peter* ſpeaks, when he ſays, *They promiſe them Liberty, while they themſelves are the Servants of Corruption*, And do not, Reader, think hardly of GOD for all this, as ſome have done; for HE, *that very* GOD, who has ſaid unto ye, *Waſh ye, make ye clean, ceaſe to do evil, learn to do well*[s], has alſo promiſed that he will do it for us, if we will but aſk him[t]: *I will ſprinkle clean Water upon ye, and ye ſhall be clean; from all your Filthineſs, and from all your Idols, will I cleanſe ye; a new Heart alſo will I give you, and a new Spirit will I put within you; and I will take away the Heart of Stone, and will give you a Heart of Fleſh; and I will put my Spirit within you, and cauſe you to walk in my Statutes.* Here then we ſee the Work

[s] Iſaiah i. 16. [t] Ezek. xxxv. 26.

is all of God, and he has promiſed to do it for us; He, that very God, who has commanded thee to circumciſe the Foreſkin of thy Heart, has alſo promiſed, if thou wilt but come unto him for it, he will work out this Circumciſion for thee; [u] *The Lord thy God will circumciſe thy Heart:* But then he ſays, [w] *Yet will I for this be enquired of, by my People.* And *Chriſt*, who is equal with his Father, tells us, that there is no Power in us even to come unto him of ourſelves; *No Man can come to me, except my Father draw him.* And is not the Promiſe of this very *drawing* alſo made us as a free Gift of God, as confirmed to us by Biſhop *Beveridge*, in the Ninth Article of his *Private Thoughts?* "God, ſays he, will not only give us Life, if we come to *Chriſt*, but even draws us to *Chriſt*, that he may give us Life; and ſo not only make us happy if we will be holy, but make us holy that we may be happy." How ought we then to ſollicit God to fulfil his Promiſe in us: [x] *I will allure her*, ſays he,

[u] Deut. xxx. 6. [w] Ezek. xxxvi. 37.
[x] Hoſea ii. 14.

and

and bring her into the Wilderneſs, and ſpeak comfortably unto her. And our bleſſed Saviour himſelf makes a kind of Reproach to us for our Backwardneſs in aſking: [y] *Hitherto,* ſays he, *ye have asked nothing in my Name; ask, and ye ſhall receive, that your Joy may be full.*

To conclude, What are the Fruits of this Work of God upon the Soul, when, by the Fulneſs of this Joy here mentioned, ſhe knows herſelf juſtified before God, and the Work of Sanctification begun in her? What rather, are not the Sweets of ſuch a glorious State? She, who was before in Bondage to Sin, is now ſet at Liberty, and mounts up with Eagles Wings; the Yoke of Satan is taken off, and the whole Heart, before obdurate in Sin, and ſunk in ſpiritual Slumber, now is become ſuſceptible, and joyful too, of all the Will of God; now ſhe is ready to cry out, [z] *Speak, Lord, thy Servant heareth*; the Image of God is reſtored to her, by Holineſs in all manner of Converſation; ſhe

[z] 1 Sam. iii. 10. [y] John xvi. 24.

now knows what it is to be a Partaker of the Divine Nature upon Earth, being ingrafted into the true Vine, and receiving Life and Nouriſhment from it. Now is all Fear done away, and Love comes into it's Place; now knows ſhe that Peace of GOD, which ſo many hear pronounced *unheeding* from the Pulpit; that Peace of GOD which indeed paſſeth all natural Underſtanding. Now can ſhe give Thanks with the Apoſtle unto the Father, who [a] *hath delivered her from the Power of Darkneſs, and hath tranſlated her into the Kingdom of his dear Son*; *having Redemption* (mark theſe Words) having Redemption (how ſhall we give Thanks for it, unleſs we know we now have it?) *through his Blood, even the Remiſſion of her Sins:* Then ſhe that loveth him that begat, loveth him alſo that is begotten; the Love of GOD taking in the Love of all our Fellow Creatures. Now is ſhe ready, in the true Senſe of the Words, to triumph over Tribulation, Perſecution, Peril, Nakedneſs, or the Sword; riſing above

[a] Col. i. 12.

all

all the Cares, the Troubles, the Profits, and Pleaſures of this periſhing World: now ſucceed in her, Love, Joy, Peace, Gentleneſs, Meekneſs, and Temperance, in Oppoſition to all their contrary Vices: And theſe are the Fruits of Faith, made perfect by Love; from a ſmall Seed, growing up thus into a great and mighty Mountain: It is the Joy of Heaven, already taſted here below; and which, if the holy Scriptures may be credited, will ſhortly be dilated into all the Fullneſs and Glory of a bliſsful Eternity above.

And now, Sir, as I have not put theſe few Thoughts together, I truſt, with any Tincture of Vanity about me, or, if my Heart beareth me faithful witneſs, with the leaſt Spirit of Malevolence or Reſentment to my Antagoniſt; but really in Defence of the Doctrine of that Church, of which, by the Grace of GOD, I am made a Miniſter; and wherein I ſincerely beg of GOD I may be found faithful! in ſpight of all the little Envy of ſome few falſe Brethren about me, whoſe ill-diſguiſed Malice only ſerves to diſplay their Hypocriſy; and maugre the Frowns

and

and Calumnies of the greater World, whoſe Face is always turned againſt thoſe that moſt would ſerve them. I hope for, and expect Candour and Ingenuouſneſs from every Reader; and if any Perſon, more advanced in Grace than I am, who own myſelf *young*, *very young indeed*, as yet, in the Knowledge of our Lord and Saviour, *Jeſus Chriſt*, will be good enough, in the Spirit of Love and true Chriſtian Meekneſs, meaning more the informing my Judgment, and bettering my Heart, than diſplaying his Talents, and venting any ill Humours; if any ſuch Perſon, I ſay, will point out to me any Errors I may herein have committed; or hand down any Light I may not yet have diſcovered; I ſhall, with all the Warmth of a ſincere Thankfulneſs, receive and apply the kind Correction. But if, on the other hand, I find it done from that Spirit of Pride and Arrogance, that Air of Contempt and Superiority, that Vein of Ill-nature and little low Reflection, that too often preſides over, and directs the Pen in Matters of Controverſy; I ſhall patiently leave the Author to digeſt

geſt his own evil Tempers, pray to God to give him a more Chriſtian Spirit, and take no more Notice of him, than if he had never written.

I have no more to add, Sir, but to thank you, for the Pains you have taken on my Account; but, indeed, I had rather ſay, to congratulate you on the Knowledge it has pleaſed God to give you of his great and Divine Myſteries. That both you and I may be daily increaſing in this Knowledge, is the Wiſh of me in particular: And that all that lye as yet in Darkneſs may be enlightened by a Diſcovery of theſe glorious Truths to their Souls, be the Prayers, I deſire, of both you and myſelf, as it muſt indeed be of all thoſe that love the Lord *Jeſus Chriſt* in Sincerity.

I am, Sir,

Your affectionate Servant,

MARTIN DE LA GARDE.

P. S. As there are here and there ſome trifling Errors of the Preſs, overlooked in the correcting, the Reader is deſired to ſupply any Deficiency he ſhall meet with.